



*Corporis hęc Animę sit Syndon Syndon Jesu
Amen.*

Martin G. Scup And are to be sold by R.R. and Ben. ffisher



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DEATHS DVELL

OR,

A Consolation to the Soule, against
the dying Life, and living Death
of the Body.

*Delivered in a Sermon at White-Hall,
before the KINGS MAIESTIE, in the
beginning of Lent, 1630.*

By that late Learned and Reverend Divine,
JOHN DONNE, Dr. in Divinity,
and Deane of S. Pauls, London.

Being his last Sermon, and called by his Maiesties household
THE DOCTORS OWNE FUNERAL SERMON.



LONDON

Printed by *Br. Alsop*, and *T. Fawcet*, for *Ben-
lamin Fisher*, and are to be sold at the Signe of
the *Talbot* in *Aldersgate-street*.
M. DC. XXXII.

DEATHS DVELL

A Consolation to the soul, against
the dying, and living Death
of the Body.

Delivered in a Sermon at White-Hall,
before the Kings Maesties in the
beginning of 1690.

By that late Learned and Reverend Divine,
John Donne, D. D. in Divinity,
and Doctor of Laws, London.


Being his last Sermon, and called by his own words
The Doctors Own Funerall Sermon.



Printed by A. Aspley, and T. Fawcett, for R. W.
at the Sign of the Tally in Aldersgate-street.
M DC XXXIII.



1594
TO THE READER.

 HIS Sermon, was by Sacred Authority, stiled the Authors owne Funerall Sermon. Most fitly: whether we respect the time or matter. It was preached not many dayes before his death; as if, hauing done this, there remained nothing for him to doe, but to dye: And the matter is, of Death; the occasion and subject of all Funerall Sermons. It hath been obserued of this Reverend Man, That his faculty in Preaching continually increased: and, That as he exceeded others at first, so at last he exceeded himselfe. This is his last Sermon;

f

X
I will not say, it is therefore his best;
because all his were excellent. Yet thus
much; ~~A dying Mans~~ Mans words, if they
concerne our selves, doe usually make
the deepest impression, as being spoken
most feelingly, and with least affec-
tion. Now whom doth it concerne to
learn, both the danger, and benefit of
death? Death is every mans Enemy,
and intends hurt to all; though to
many, he be occasion of greatest goods.
This Enemy we must all combat dy-
ing; whom he living did almost con-
quer, having discovered the utmost
of his power, the utmost of his cruelty.
May we make such use of this and
other the like preparatives, That nei-
ther death, whensoever it shall come,
may seem terrible, nor life tedious,
how long soever it shall last.



PSALME 68. vers. 20. In fine.

And unto God the (LORD) belong
the issues of death. i. e. From
death.



BUILDINGS stand by the be-
nefit of theyr foundations that
susteine and supports them, and
of their buttresses that com-
prehend and embrace them,
and of their conignations that
knit and unite them: The foundations suffer
them not to *frinke*, the buttresses suffer them
not to *swerve*, and the conignation and knitting
suffers them not to *cleave*: The body of our
building is in the former part of this verse.
It is this, he that is our God, is the God of sal-
vation and salutes; of salvation in the plurall,
so it is in the originall; the God that gives us
spirituall and temporall salvation too. But of
this building, the foundation, the buttress, the
conig-

of

contignations are in this part of the *verse*, which constitutes our *Text*, and in the three divers *acceptations* of the words amongst our *expositors*. *Vnto God the Lord belong the issues from death*, for first the *foundation* of this *building*, (that our *God* is the *God of all salvation*) is layd in this; That vnto this *God the Lord*, belong the *issues of death*, that is, it is in his power to give us an *issue* and *deliverance*, even then when we are brought to the *jawes* and *teeth* of death, and to the *lippes* of that *Whirle-poole*, the *Graue*. And so in this *acceptation*, this *exitus mortis*, this *issue of death* is, *liberatio à morte*, a *deliverance from death*, and this is the most *obvious* and most *ordinary* *acceptation* of these words, and that upon which our *Translation* layes hold, the *issues from death*. And then *secondly*, the *butteresses* that comprehend and settle this *building*, That hee that is our *God*, is the *God of all salvation*, are thus raised; unto *God the Lord* belong the *issues of death*, that is, the *disposition* and *manner* of our *death*: what kinde of *issue* and *transmigration* we shall have out of this world, whether prepared or sudden, whether violent or naturall, whether in our perfect senses or shaken and disordered by sicknesse, there is no condemnation to bee argued out of that, no *Iudgement* to be made upon that, for howsoever they dye, *precious in his sight* is the *death* of his *Saints*, and with him are the *issues of death*, the *wayes* of our *departing* out of this life are in his *hands*. And so in this
sense

sense of the words, this exitus mortis, the issues of death, is liberatio in morte, A deliverance in death; Not that God will deliver us from dying, but that he will have a care of us in the hour of death, of what kinde soever our passage bee. And in this sense and acceptation of the words, the naturall frame and contexture doth well and pregnantly administer unto us; And then lastly the consignation and knitting of this building, that he that is our God, is the God of all salvations, consists in this, unto this God the Lord belong the issues of death, that is, that this God the Lord having united and knit both natures in one, and being God, having also come into this world, in our flesh, he could have no other means to save us, he could have no other issue out of this world, nor returne to his former glory, but by death; And so in this sense, this exitus mortis, this issue of death, is liberatio per mortem, a deliverance by death, by the death of this God our Lord. CUNAST ISSVS. And this is Saint Augustines acceptation of the words, and those many and great persons that have adhered to him. In all these three lines then, wee shall looke upon these words; First, as the God of Power, the Almighty Father rescues his Servants from the jawes of death; And then, as the God of mercy, the glorious Sonne rescued vs, by taking vpon him selfe this issue of death. And then betwene these two, as the God of comfort, the holy Ghost rescues vs from all discomfort by his blessed interpositions before hand, that what

*A morte, in
morte, per
mortem.*

Foundation,
butteresses,
and contig-
nation.

I. Part.

*Exitus a mor-
te uesti.*

manner of death (seuer be ordained for vs, yet this *exitus mortis* shall bee *entraitus in uitam*, our *issue in death* (shall bee an entrance into everlasting life.) And these three considerations? our deliuerance *a morte, in morte, per mortem*, from death, in death, and by death, will abundantly doe all the offices of the foundations, of the butteresses, of the contignation of this our building; That he that is our God, is the God of all saluation, because *in* this God the Lord belong the issues of death.

First, then, we consider this *exitus mortis*; to bee *liberatio a morte*, that with God the Lord are the issues of death; and therefore in all our death, and deadly calamities of this life, wee may iustly hope of a good issue from him. In all our periods and transitions in this life, are so many passages from death to death; our very birth and entrance into this life, is *exitus a morte*, an issue from death, for in our mothers Wombe wee are dead so, as that wee doe not know wee live, not so much as we doe in our sleepe, neither is there any graine so close, or so putrid a Prison, as the wombe would be unto us, if wee stayed in it beyond our time; or dyed there before our time. In the graine, the Wormes doe not kill us, we breed and feed; and then kill those wormes which we our selues produced. In the wombe the dead child kills the mother that conceived it, and is a murderet, nay a parricide, even after it is dead. And if we bee not dead so in the Wombe, so as that being dead, wee kill her

het that gaue vs our first life, our life of *vegetation*, yet we are dead so, as *Danids* Idols are dead. In the *Wombe* we have *Eyes* and see not, *eares* and heare not; There in the wombe wee are fitted for workes of *Darkenesse*, all the while deprived of light; And there in the *Wombe* wee are taught *cruelty*, by being fed with *blond*, and may be damned, though we be never borne. Of our very making in the wombe, *DAVID* sayes, *I am wonderfully and fearefully made*; and such knowledge is too excellent for me, for even that is the *Lords* doing, and it is wonderfull in our eyes; *Ipse fecit nos*; it is hee that hath made vs, and not we our selves, nor our Parents neyther; *Thy hands haue made and fashioned me round about*, sayeth *Iob*, and (as the originall word is) *thou hast taken paines about me*, and yet (sayes he) *thou dost destroy me*. Though I bee the *Master-piece* of the greatest *Master* (man is so) yet if thou doe no more for me, if thou leave me where thou madest me, destruction will follow. The *wombe* which should be the *house of life*, becomes *death* it selfe; if *God* leave us there. That which *God* threatens so often, the *shutting of the wombe*, is not so heauie, nor so discomfortable a curse in the first, as in the latter shutting, nor in the shutting of *barrennes*, as in the shutting of *weakenes*, when *children* are come to the birth, and no strength to bring forth.

It is the exaltation of misery, to fall from a neare hope of happiness. And in that vehement imprecation, the *Prophet* expresses the highest

Psal. 115. ver. 6

Psal. 139. 6.

Psal. 118. 23.

100. 3.

Esay. 37.

Rom. 7. 24.

Exod. 23.

Gen. 4. 1.

Exitus a mor-
tibus mundi.

of Gods anger, *give them o Lord, what wilt thou
give them? give them a miscarving wombe.* There-
fore as soone as wee are men, (that is, *inanima-
ted, quickned in the wombe*) though we cannot
our selues, our parents haue to say in our be-
halfe, *wretched man that he is, who shall deliuer
him from this body of deathe* if there be no deli-
uerer. It must be he that said to *Jeremy*, Before
I formed thee I knew thee, and before thou camest
out of the wombe I sanctified thee. Wee are not
sure that there was no kinde of ship nor boate
to fish in, nor to passe by, till God prescribed
Noah that absolute forme of the *Arke*. That word
which the *holy Ghost* by *Moses* vseth for the
Arke, is common to all kinde of boates, *Theball*,
and is the same word that *Moses* vseth for the
boate that he was exposed in, That his mother lay-
ed him in an arke of bulrushes. But we are sure
that *Eue* had no *Midwife* when she was deliuered
of *Cain*, therefore shee might well say, *posse-
di virum a Domino, I haue gotten a man from the
Lord, wholly, intirely from the Lord*; It is the
Lord that enabled me to conceive, The Lord that
infused a quickning soule into that concep-
tion, the Lord that brought into the world that
which himselfe had quickened, without all this
might *Eue* say, My body had bene but the house
of death, and *Domini Domini sunt exitus mortis*,
to God the Lord belong the issues of death. But
then this *exitus a morte*, is but *introitus in mor-
tem*, this issue, this deliuerance from that death,
the death of the wombe, is an entrance, a deliue-
ring

ring ouer to another death, the manifold deaths of this world, wee haue a winding sheete in our Mothers wombe, which growes with vs from our conception, and we come into the world, wound vp in that winding sheet, for we come to *stecke a graue*; And as prisoners discharg'd of actions may lye for fees; so when the wombe hath discharg'd vs, yet we are bound to it by cordes of *besta* by such a string, as that wee cannot goethence, nor stay there; wee celebrate our owne Funerals with cryes, even at our birth, as though our *threescore and ten yeares* life were spent in our mothers labour, and our circle made up in the first point thereof; wee begge our Baptisme, with another Sacrament, with teares; And wee come into a world that lasts many ages, but wee last not; *in domo Patris*, sayes our SAVIOUR, speaking of Heaven, *multa mansiones*, diuers and durable; so that if a man cannot possesse a *Martyrs* House, (hee hath shed no bloud for CHRIST) yet he may haue a *Confessors*, he hath been ready to glorifie God in the shedding of his bloud. And if a woman cannot possesse a *Virgins* house (shee hath imbrac'd the holy state of marriage) yet she may haue a *matrons* house, she hath brought forth and brought up children in the feare of God. *In domo patris*, in my fathers house, in heaven there are many mansions; but here upō earth the Son of man hath not where to lay his head, saith he himselſe. *Nonne terrā dedisti filiis hominū?* how then hath God given this earth to the sons of men? he hath given them earth for theyr

Ioh. 14. 2.

Mat. 8. 20.

Heb. 13. 14.

Exod. 17. 1.

Gen. 47. 9.

2. Cor. 5. 6.

theyr materials to bee made of earth, and hee hath given them earth for their grave and Sepulture, to returne and resolve to earth, but not for theyr possession; Here we have no continuing City, nay no cottage that continues, nay no persons, no bodyes that continue. Whatsoever mooved Saint IEROME to call the journeyes of the Israelites in the *Wildernesse*, *Mansions*; The word (the word is *Nasang*) signifies but a journey, but a peregrination. Even the Israel of God hath no Mansions; but journeyes, pilgrimages in this life. By what measure did Iacob measure his life to Pharaoh; the dayes of the yeares of my Pilgrimage. And though the Apostle would not say *morimur*, that, whilest we are in the body wee are dead; yet hee sayes, *Peregrinamur*, whilest wee are in the body, wee are but in a Pilgrimage, and wee are absent from the Lord; hee might have sayd dead, for this whole World is but an universall Church-yard, but our common grave, and the life and motion that the greatest persons haue in it, is but as the shaking of buried bodyes in theyr Grave, by an Earth quake. That which wee call life, is but *Hebdomada mortium*, a weeke of death, seaven dayes, seaven periods of our life spent in dying, a dying seaventy times over; and there is an end. Our birth dyes in infancy, and our infancy dyes in youth, and youth and the rest dye in age, and age also dyes, and determines all. Nor doe all these, youth out of infancy, or age out of youth arise so, as a *Phoenix* out of the ashes of ano.

another *Phoenix* formerly dead, but as a *waspe*, or a *serpent* out of a *canyon*, or as a *Snake* out of a *dung*. Our youth is worse then our infancy, and our age worse then our youth. Our youth is hungry and thirsty, after those *sinnes*, which our infancy knew not. And our age is sory, and angry, that it cannot pursue those *sinnes*, which our youth did; and besides, all the way, so many deaths, that is, so many deadly calamities accompany every condition, and every period of this life, as that death it selfe would bee an ease to them that suffer them: Vpon this sense doth I o: wish that God had not given him an issue from the first death, from the *wombe*. Wherefore hast thou brought mee forth out of the *wombe*? O that I had grown up the *Ghost*, and no eye seene me. I should have beene as though I had not bene. And not onely the impatient *Israelites* in their murmuring (would to God we had dyed by the hand of the Lord in the Land of Egypt) but *ELIAN* himselfe, when hee fled from *Tecabel*, and went for his life, as that Text sayes, under the *umper-tree*, requested that he might dye; and sayd, it is enough now, O Lord, take away my life. So *IONAN* justifies his impatience, & pay his anger towards God himselfe. Nam O Lord take, I beseech thee, my life from mee, for it is better to dye then to live. And when God asked him, Woeff thou well to be angry for this, he replyes, I doe well to bee angry, even unto death, how much

10.18.

Exod.16.3.

Rev.19.4.4.3.

worse a death then death, is this life, which
 so good men would so often change for death.
 But if my case be as Saint Pauls case, *quotidie
 morior*, that I dye daily, that something heavier
 then death fall upon me euery day. If my case
 be Davids case, *totā die mortificamur*; all the
 day long we are killed, that not onely every day,
 but every houre of the day something heavier
 then death fall upon me, though that be true
 of me, *Conceptus in peccatis*, I was shapen in in-
 quity, and in sinne did my Mother conceive mee,
 (there I dyed one death,) though that be true
 of me (*Natus filius irae*) I was borne not onely
 the child of sinne, but the child of wrath, of the
 wrath of God for sinne, which is a heavier
 death. Yee Dominus Domini sunt exitus mortis
 with God the Lord are the issues of death,
 and after a Ios, and a Ioseph, and a Ieremy,
 and a Davids, I cannot doubt of a delive-
 rance. And if no other deliverance conduce
 more to his glory and my good, yet hee hath
 the keyes of death, and he can let me out at that
 doore, that is, deliver me from the manifold
 deaths of this world, the *diuine* death, and the *totā
 die*, the every dayes death and every houres death,
 by that one death, the *full* dissolution of body
 and soule, the end of all. But then is that the
 end of all? Is that dissolution of body and
 soule, the last death that the body shall suffer?
 (for of spirittual death we speake not now.) It
 is not, though this be *extima & mortis*; It is
 show

Apoc. 2. 8.

2. 4. 6. 1. 2.

inven-

introitus in mortem : thought it bee an issue from manifold deaths of this world, yet it is an entrance into the death of corruption and putrefaction, and vermiculation and incineration, and dispersion in and from the grave, in which every dead man dyes over againe. It was a *Prerogative* peculiar to CHAIST, not to dye this death, *not to see corruption* : what gave him this privilege? Not IOWHNS great proportion of gummes and spices, that might have preserved his body from corruption and incineration longer then he needed it, longer then three dayes, but it would not have done it for ever : what preserved him then? Did his exemption and freedom from originall sinne preserve him from this corruption and incineration? 'Tis true that originall sinne hath induced this corruption and incineration upon us, If wee had not sinned in ADAM, mortality had not put on immortality, (as the APOSTLE speakes) no, corruption had not put on incorruption, but wee had had our transmigration from this to the other world, without any mortality, any corruption at all. But yet since CHAIST tooke sinne upon him, so farre as made him mortall, he had it so farre too, as might have made him see this corruption and incineration, though hee had no originall sinne in himselfe, what preserv'd him then? Did the hypostaticall union of both Natures? GOD and MAN, preserve him from this corruption and incineration? 'tis true, that

*Exitus a morte
Incinerationis.*

1. Cor. 15. ver.
33.

this was a most powerfull embalming, to be embalmd with the *Divine Nature* it selfe, to bee embalmd with *Azarcitis*, was able to preserve him from corruption and incineration for ever. And he was embalmd, so embalmd with the *divine nature* it selfe, even in his body as well as in his soule, for the *God-head*, the *divine nature* did not depart, but remained still united to his dead body in the grave. But yet for all this powerfull embalming, his *hypostaticall union* of both natures, we see *Christ* did dye, and for all his *union* which made him *God* and *Man*, hee became no man (for the *union* of the body and soule makes the man, and he whose soule, and body are separated by death as long as that state lasts is properly no man.) And therefore as in him the dissolution of body and soule was no dissolution of the *hypostaticall union*, so is there nothing that constraines vs to say, that though the *flesh* of *Christ* had *seene corruption* and *incineration* in the grave, this had not bin any dissolution of the *hypostaticall union*, for the *divine nature*, the *God-head* might have remained with all the *Elements* and *principles* of *Christ's* body, as well as it did with the two *constitutive* parts of his person, his body and his soule. This *incorruption* then was not in *Iosephs* *gummes* and *spices*, nor was it in *Christ's* *innocency*, and *exemption* from *original sin*, nor was it (that is, it is not necessary to say it was) in the *hypostaticall union*. But this *incorruptiblenesse* of his *flesh* is most con-

veniently plac'd in that; *Non dabit*, *non*
will, *not* suffer thy holy one to see corruption;
 we looke no further for Causes or Reasons in
 the mysteries of religion, but to the will and plea-
 sure of God: Christ himselfe limited his inquisi-
 tion in that ita self, even so Father, for so it see-
 meth good in thy sight. Christs body did not see
 corruption, therefore, because God had decreed
 it should not. The humble soule (and onely
 the humble soule is the religious soule) rests
 himselfe vpon Gods purposes and the decrees
 of God, which he hath declared and manifest-
 ed not such as are conceived and imagined in our
 selues, though vpon some probability, someve-
 refsimilitudo, so in our present case PETER pro-
 ceeds in his Sermon at Ierusalem, and so PAVL
 in his at Antioch. They preached CHRIST to
 have bene risen without seeing corruption, not
 onely because God had decreed it, but because
 he had manifested that decree in his Prophet,
 therefore doth Saint PAVL cite by speciall
 number the second Psalme for that decree, And
 therefore both Saint PETER and Saint PAVL
 cite for it that place in the 16. Psalme, for
 when God declares his decree and purpose in
 the expresse words of his Prophet, or when he
 declares it in the reall execution of the decree,
 then he makes it ours, then he manifests it to
 vs. And therefore as the Mysteries of our Religi-
 on, are not the objects of our reason, but by faith
 we rest on Gods decree and purpose. (It is so
 Gods, because it is thy will, it should be so) so

A&S 2.3.1.13.

55.

Vul. 101.

we rest on GODS decrees are euer to be considered in the manifestation thereof. All manifestation is either in the word of GOD, or in the execution of the decree; And when these two concur and meet it is the strongest demonstration that can bee: when therefore I finde those *markes of adoption and spirituall filiation*, which are deliuered in the word of GOD to be vpon me, when I find that reall execution of his good purpose vpon me, as that actually I doe liue vnder the obedience, and vnder the conditions which are evidences of adoption and spirituall filiation; Then so long as I see these *markes* and liue so; I may safely comfort my selfe in a *holy certitude* and a *most infallibility* of my adoption. CHRIST determines himselfe in that, the purpose of GOD was manifest to him: Saint PETER and Saint PAUL determine themselues in those two wayes of knowing the purpose of GOD, the word of GOD before the execution of the decree in the fulnesse of time. It was prophecied before, say they, and it is performed now, Christ is risen without seeing corruption. Now this which is so singularly peculiar to him; that his flesh should not see corruption, at his second coming, his coming to Iudgement, shall extend to all that are then alive, theyr flesh shall not see corruption, because as th' Apostle sayes, and sayes as a secret, as a myserie; Behold I shew you a myserie, we shall not all sleepe, (that is not conti-

nue

que in the state of the dead in the grave,) but we shall all be changed in an instant, we shall have a dissolution, and in the same instant a re-dissolution, a recompacting of body and soules, and that shall be truly a death and truly a resurrection, but no sleeping in corruption; But for vs that dye now and sleepe in the state of the dead, wee must all passe this possume death, this death after death, nay this death after buriall, this dissolution after dissolution, this death of corruption and putrifaction, of vermiculation and inceneration, of dissolution and dispersion in and from the grave, when these bodies that haue bene the children of royall parents, and the parents of royall children, must say with I o r, Corruption thou art my father, and to the Worme thou art my mother and my sister. Miserable riddle, when the same worme must bee my mother, and my sister, and my selfe. Miserable incest, when I must bee married to my mother and my sister; and bee both father and mother to my owne mother and sister, beget and beare that worme which is all that miserable penny; when my mouth shall be filled with dust; and the worme shall feed and feed sweetly vpon me, when the ambitious man shall haue no satisfaction, if the poorest alone tread vpon him, nor the poorest receiue any contentment in being made equal to Princes, for they shall be equal but in dust. One dyeth at his full strength, being wholly at ease and in quiet drawe long and drawe out to quiet

Verf. 24. 20.

Iob. 23. 24.

Ver. 14. 11.

quiet, and another dyes in the *horrenesse* of his soule and neuer eates with pleasure, but they lye downe alike in the dust, and the worme covers them; In Iob and in Esay, it covers them and is spread under them, the worme is spread under thee, and the worme covers thee; There's the Mats and the Carpets that lye under, and there's the State and the Canopie, that hangs over the greatest of the Sonnes of Men; Even those bodies that were the Temples of the holy Ghost, come to this dilapidation, to ruine, to rubidge, to dust, even the Israel of the Lord, and Iacob himselfe hath no other specification, no other denomination, but that *vermis Iacob*, thou Worme of Iacob. Truly the consideration of this *posthume Death*, this death after buriall, that after God, (with whom are the issues of death) hath delivered mee from the death of the Wambe, by bringing mee into the World, and from the manifold deaths of the World, by laying me in the Grave, I must dye againe in an Incineration of this flesh, and in a dispersion of that dust. That that Monarch, who spread over many Nations alive, must in his dust lye in a corner of that sheet of Lead, and there, but so long as that Lead will last, and that private and *retyr'd man*, that thought himselfe his owne for ever, and never came forth, must in his dust of the grave be published, and (such are the *Revolutions* of the Graves) bee mingled with the dust

dust of every High way, and of every Dunge-
 hill, and swallowed in every puddle and pond.
 This is the most inglorious and contemptible
 vilification, the most deadly and peremptory
 nullification of man, that wee can consider;
 God seemes to have carried the declaration
 of his power to a great height, when hee sets
 the Prophet *EZECHIEL* in the Valley of drye
 Bones, and sayes; *Sonne of Man can these Bones
 live?* as though it had beene impossible, and
 yet they did; The Lord layed sinewes upon
 them, and flesh, and breath into them, and they
 did live. But in that case there were Bones to
 bee seen; something visible, of which it might
 be sayd; can this thing live? But in this death
 of Incineration, and dispersion of dust, we see
 nothing that we call that *Mans*; If wee say,
 can this dust live? Perchance it cannot, it may
 bee the more dust of the Earth, which never
 did live, never shall. It may bee the dust of
 that mans worme, which did live, but shall no
 more. It may bee the dust of another Man;
 that concerns not him of whom it was ask'd.
 This death of Incineration and dispersion, is
 to naturall Reason, the most irrecoverable death
 of all, and yet *Domini Domini sunt exitus
 mortis*, unto GOD the LORD, being the issues
 of Death, and by recompelling this dust into
 the same Body, and remaining the same Body
 with the same Soule, hee shall in a blessed and
 glorious Resurrection, give mee such an issue

D

from

from this death, as shall never passe into any other death, but establish mee into a life that shall last as long as the Lord of Life himselfe.

And so have you that that belongs to the first acceptation of these words (*unto GOD the LORD belong the issues of death*) That though from the Wombe to the Grave, and in the grave it selfe wee passe from Death to Death, yet, as DANIEL speakes, the LORD our GOD is able to deliver us, and he will deliver us.

And so wee passe unto our second accommodation of these words (*unto GOD the LORD belong the issues of Death*) That it belongs to GOD, and not to Man to passe a iudgment upon us at our death, or to conclude a dereliction on Gods part upon the manner thereof.

2. Pars.
Liberatio in
morte.

Those indications which the Physicians receive, and those prognostications which they give for death or recovery in the patient, they receive and they giue out of the grounds and the rules of their art: But we haue no such rule or art to giue a prognostication of spirituall death and damnation vpon any such indication as wee see in any dying man; wee see often enough to be sorry, but not to despaire; wee may be deceiued both wayes, wee vse to comfort our selfe in the death of a friend, if it be testified that he went away like a Lamb, that is without any reluctation: But, GOD knowes, that may bee accompanied with a dangerous damp and snare-fallion,

faction, and insensibility of his present state.
 Our blessed Saviour suffered *convulsions* with
 death, and a sadnesse even in his soules death, and
 an agony even to a bloody sweate in his body,
 and *expostulations* with God, and exclamations
 vpon the crosse. He was a deuout man, who said
 vpon his death-bed, or dead turfe (for he was
 an *Heremit*) *septuaginta annos Domino seruiuiſſi,*
& mori times? hast thou serued a good master
 threescore and ten yeares, and now art thou loath
 to goe into his presence? yet HILARION was
 loath; BARTAAM was a deuout man (an *Here-*
mit too) that sayd that day he dyed. *Cogita te*
hodie capisse seruire Domino, & hodie finituum.
 Consider this to be the first dayes seruice that ever
 thou didst thy Master, to glorifie him in a
 Christianly and a constant death, and if thy
 first day be thy last day too, how soone dost thou
 come to receiue thy Wages? Yet BARTAAM
 could haue beene content to haue stayed lon-
 ger forth: Make no ill conclusions vpon any
 mans loathnesse to dye, for the mercies of God
 worke momentarily in minutes, and many times
 insensibly to By-standers, or any other then the
 party departing. And then vpon violent
 deaths inflicted as vpon Malefactors. CHRIST
 himselfe hath forbidden us by his owne death
 to make any ill Conclusion; for his owne death
 had those impressions in it, Hee was repented,
 Hee was executed as a Malefactor, and no
 doubt many of them who concurred to his

death, did beleve him to be so; Of suddaine death there are scarce examples to bee found in the *Scriptures* upon good Men, for death in *Bastile* cannot be called suddaine death; But GOD governes not by *Examples*, but by *Rules*, and therefore make no ill *Conclusion* upon suddaine death nor upon *distempers*, neyther though perchance accompanied with some words of *diffidence* and distrust in the *Mercies* of GOD: The *Tree* lyes as it falls it's true, but it is not the last *stroake* that sells the *Tree*, nor the last word nor gaspe that *qualifies* the *Soule*. Still pray we for a peaceable life against violent death, and for time of repentance against suddain death, and for sober and modest assurance against *distemper'd* and *diffident* death, but never make ill conclusions upon persons overtaken with such deaths, *Domini Domini sunt exitus mortis*, to GOD the LORD belong the issues of death. And he received *SAMPSON*, who went out of this World in such a manner (consider it actively, consider it passively in his owne death, and in those whom he slew with himselfe) as was subject to interpretation hard enough. Yet the holy Ghost hath moved Saint *PAUL* to celebrate *SAMPSON* in his great Catalogue, and so doth all the Church: Our *Criticall* day is not the wery day of our death: but the whole course of our life. I thanke him that prayes forme when the *Bell* tolles, but I thanke him much more that *Catechises* mee, or preaches to mee, or instructs me how to live. *Pac hoc & vive*, there's

Heb. 11.

there's my security, the mouth of the LORD hath said it, doe this and thou shalt live: But though I doe it, yet I shall dye too, dye a bodily, a naturall death. But GOD never mentions, never seemes to consider that death, the bodily, the Naturall death. GOD doth not say, live well and thou shalt dye well, that is, an easie, a quiet death; But live well here, and thou shalt live well for ever. As the first part of a sentence peeces well with the last, and never respects, never hearkens after the parenthesis that comes betweene, so doth a good life here flowe into an Eternall life, without any consideration, what manner of death we dye: But whether the gate of my Prison bee opened with an oyle Key, (by a gentle and preparing sickness) or the gate bee bowen downe by a violent death, or the gate bee burnt downe by a raging and frantique Feaver, a gate into Heaven I shall have, for from the LORD is the cause of my life, and with GOD the LORD are the issues of death. And further we carry not this second acceptation of the words, as this issue of death is, liberatio in morte, GODS care that the Soule be safe, what agonies soever the Body suffers in the houre of death.

But passe to our third part and last part, as as this issue of death is liberatio per mortem, a deliverance by the death of another. Sufferenti-
am Iob audisti, & vidisti si am Domini, sayes Saint IAMES, 5. II. Thou have heard of the patience of Iob, sayes he, All this while you

3. Pars.

Liberatio per
mortem.

*De civitate
Dei, lib. 17.
613.*

Math. 1. 21.

have done that, for in every man, calamitous, miserable man, a Ioa speaks. Now see the end of the LORD, sayeth that Apostle, which is not that end that the LORD propos'd to himselfe (*Salvation to us*) nor the end which hee proposes to us (*conformity to him*) but see the end of the LORD, sayes he, The end, that the LORD himselfe came to death, and a painefull and a shamefull death, but why did hee dye? and why dye so? *Quia Domini Domini sunt exitum mortis* (as Saint AUGUSTINE interpreting this Text answers that question) because to this GOD our LORD belong'd the issues of death. *Quid apertius diceretur?* sayes he there, what can bee more obvious, more manifest then this sense of these words. In the former part of this verse, it is sayd; Hee that is our GOD, is the GOD of Salvation, *Deus saluos facienti*, so hee reades it, the GOD that must save us. Who can that be, sayes he, but IESVS? For therefore that Name was given him, because he was to save us. And to this IESVS, sayes he, this SAVIOUR, belongs the issues of death; *Nec oportuit eum de hac vita alios exitum habere quam mortis*. Being come into this life in our mortall Nature; He could not goe out of this life any other way, but by death? *Id eo dictum*, sayes he, therefore it is sayd. To GOD the LORD belong'd the issues of death; *ut ostenderetur moriendo nos saluos facturum*, to shew that his way to save us was to dye. And

And from this text doth Saint Iſidorus proue,
 that CHRIST was truly man, (which as many
 ſecte of heretiques denied, as that he was truly
 God) becauſe to him, though he were *Domi-*
nus Dominus (as the text doubles it) God the
 LORD, yet to him, to GOD the LORD belong'd
 the iſſues of death, oportuit eum pati more cannot
 be ſayd, then CHRIST himſelfe ſayes of him-
 ſelfe, *Theſe things CHRIST ought to ſuffer,*
 hee had no other way but by death: So then
 this part of our Sermon muſt needs be a *paſſion*
Sermon; ſince all his life was a continuall *paſſion*,
 all our Lent may well be a continuall good *Fri-*
day. CHRISTs painefull life tooke off none of
 the paines of his death, hee felt nor the leſſe
 then for hauing felt ſo much before. Nor will
 any thing that ſhall be ſayd before, leſſen, but
 rather enlarge the deuotion, to that which ſhall
 be ſaid of his paſſion at the time of due ſolenni-
 zation thereof. CHRIST bled not a droppe
 the leſſe at the laſt, for hauing bled at his *Cir-*
cumciſion before, nor will you a teare the leſſe
 then, if you ſhed ſome now. And therefore
 bee now content to conſider with me, how to
 this GOD the LORD belong'd the iſſues of death.
 That GOD this LORD, the LORD of life could
 dye, is a ſtrange contemplation; That the red
 Sea could bee drie, That the Sun could ſtand
 ſtill, that an Ouen could be ſeaſon times heat and
 not burne, That Lions could be hungry & not bite,
 is ſtrange, miraculoſly ſtrange, but ſupermiracu-
 loſe

Luke 24.26.

Psal. 9. 1.

Cant. 8. 6.

Vers. 7.

low that God could dye? but that God would dye is an exaltation of that. But even of that also it is a super exaltation, that God should dye, must dye, and *non exitus* (said Saint AUGUSTINE) God the LORD had no issue but by death; and *oportuit pati* (sayes CHRIST himselfe) all this CHRIST ought to suffer, was bound to suffer; *Deus ultimus Deus*, sayes DAVID, God is the God of revenges, he would not passe over the *foeme of man* vnravenged, unpunished. But then *Deus ultionum libere egit* (sayes that place) The God of revenges workes freely, he punishes, he spares whom he will. And would he not spare himselfe? he would not: *Dilectio fortis ut mors*, love is strong as death, stronger, it drew in death that naturally is not welcome. *Si possibile*, sayes CHRIST, if it be possible, let this Cup passe, when his love expressed in a former degree with his Father, had made it impossible. Many waters quench not love, CHRIST tryed many; He was Baptised out of his love and his love determined not there. He mingled blood with water in his agony and that determined not his love; hee wept pure blood, all his blood at all his eyes, at all his pores, in his flagellation and thornes (so the LORD our God belong'd the issues of blood) and these expressed, but these did not quench his love. Hee would not spare, nay hee could not spare himselfe. There was nothing more free, more voluntary, more spontaneous then the death of CHRIST. 'Tis true, *libere egit*,

egit, he dyed voluntarily, but yet when we con-
 sider the *contract* that had passed betweene his
 Father and Him, there was an *oportunit*, a kinde
 of *necessity* upon him. All this CHRIST
 ought to suffer. And when shall we date this
 Obligation, this *Oportunit*, this *Necessitie*?
 When shall we say that began. Certainly this
 Decree by which CHRIST was to suffer all
 this, was an *Eternall Decree*, and was there a-
 nything before that, that was *Eternall*? In-
 finite Love, *Eternall Love*, be pleased to fol-
 low this home, and to consider it seriously,
 that what liberty soever we can conceive in
 CHRIST, to dye or not to dye; this *necessi-
 ty of dying*, this Decree is as *Eternall* as that li-
 berty; and yet how small a matter made hee of
 this *Necessity* and this *dying*? His Father calles
 it but a *bruise*, and but a *bruising of his heele*,
 (the Serpent shall bruise his heele) and yet that
 was that, the Serpent should practise and com-
 passe his death. Himselfe calls it but a *Bap-
 tisme*, as though he were to be the better for it.
 I have a *Baptisme* to be Baptized with; and hee
 was in paine till it was accomplished, and yet
 this *Baptisme* was his Death. The Holy Ghost
 calles it *joy* (for the *joy* which was set before
 him, he endured the Crosse) which was not a
joy of his reward after his Passion, but a *joy*
 that filled him even in the middle of his tor-
 ments, and arose from him; when CHRIST
 calles his *Callicene*, a *Cuppe*, and was worfe

Gen 3. 15.

Luk. 12. 40.

Heb. 12. 2.

Math. 22. 22.

Psal. 116. 12.

Math. 17. 3.

Mark. 9. 4

Luke. 9. 31.

(*Can you drinke of my Cuppe*) he speaks not openly; not with detestation of it: Indeed it was a Cuppe, *salus Mundi*, A health to all the World. And *quid retribuam*, sayes DAVID, What shall I render to the LORD? answer you with DAVID, *accipiam Calicem*; I will take the Cup of Salvation, take it, that Cup is Salvation, his Passion, if not into your present imitation, yet into your present contemplation. And behold how that LORD that was GOD; yet could dye, would dye, must dye, for our Salvation. That MOSES and ELIAS talkt with CHRIST in the Transfiguration, both Saint MATTHEW and Saint MARK tell us; but what they talk'd of, onely Saint LUKE; *Decebat excessum eius*, sayes he, They talkt of his decease, of his death, which was to be accomplished at Ierusalem. The Word is of his Exodus, the very word of our Pentecost, his issue by death. MOSES who in his Exodus had prefigured this issue of our Lord, and in passing Israel out of Egypt through the Red Sea, had foretold in that small Prophecie, *Cum transieris* of Mankind through the Sea of his Blood. And ELIAS, whose Exodus and issue was of this World, was a Figure of CHRIST's Ascension; had no doubt a great satisfaction in talking with our blessed LORD, *de excessu eius*, of the full Consummation of all this in his death; which was to be accomplished at Ierusalem. Our meditation of his death should be more miserall and affect

affect us more because it is of a thing already done. The ancient *Romans* had a certaine tendernesse and detestation of the name of death, they could not name death, no, not in their Wills. There they could not say, *Si mori contigeris*, but *si quid humanitas contingat*, nor if, or when I dye, but when the course of Nature is accomplished upon me. To us that speake dayly of the death of CHRIST (he was *Crucified, Dead, and Buried*) can the memory or the mention of our owne death, bee yrkesome or bitter? There are in these latter times amongst us, that name death freely enough, and the death of GOD, but in blasphemous Oathes and Execrations. Miserable men, who shall therefore be sayd, never to have named IESVS, because they have named him too often. And therefore heare IESVS say, *Nescivi vos, I never knew you*, because they made themselves too familiar with him. MOSES and ELIAS talk with CHRIST of his Death, onely, in a Holy and Ioyfull sense, of the benefit which they and all the World were to receive by that. Discourses of Religion should not be out of curiosity, but to edification. And then they talk with CHRIST of his death at that time, when he was in the greatest height of glory, that ever he admiended in his world, that is, his *Transfiguration*. And we are afraid to speake to the great men of this world of their death, but nourish in them a vaine imagination of immor-

Conformitas.

ality, and immutability. But venumet nobis esse hic (as Saint PETER sayd there.) It is good to dwell here, in this consideration of his death, and therefore transference wee our Tabernacle, (our deuotions) through some of those steppes which GOD the LORD made to his issue of death that day. Take in the whole day from the houre that CHRIST received the Paschever upon Thursday, vnto the houre in which hee dyed the next day. Make this present day that day in thy Deuotion, and consider what Hee did, and remember what you have done. Before he instituted and celebrated the Sacrament; (which was after the eating of the Paschever) hee proceeded to that Act of Humility, to wash his Disciples feet, even PETER, who for a while resisted him; In thy preparation to the Holy and blessed Sacrament, hast thou with a sincere Humility sought a Reconciliation with all the World, even with those that haue beene averse from it, and refused that Reconciliation from thee? If so and not else thou hast spent that first part of his last day, in a conformity with him. After the Sacrament Hee spent the time till Night in Prayer, in Preaching, in Psalmes; Hast thou considered that a worthy receiving of the Sacrament consists in a continuation of Holinesse after, as well as in a preparation before. If so, thou hast therein also conformed thy selfe to him, so CHRIST spent his time till Night; At Night Hee went into the Garden

den to pray, and he prayed *prolixious* he spent much time in Prayer, how much? Because it is literally expressed, that He prayed there three severall times, and that returning to his Disciples after his first Prayer, and finding them asleepe sayd, Could yee not watch with mee one houre, it is collected that Hee spent three houres in Prayer. I dare scarce aske thee whether thou wentest, or how thou disposedst of thy selfe, when it grew darke and after last Night: If that time were spent in a holy recommendation of thy selfe to God, and a submission of thy will to his, It was spent in a conformity to him. In that time & in those Prayers, was his agony & bloody sweat. I will hope that thou didst pray; but not every ordinary and customary prayer, but prayer actually accompanied with shedding of teares and dispositionally in a readinesse to shed blood for his glory in necessary cases, puts thee into a conformity with him; About midnight he was taken and bound with a kisse, art thou not too conformable to him in that? is not that too literally, too exactly thy case, at midnight to have bene taken and bound with a kisse: from thence he was carried backe to Ierusalem, first to ANNAS, then to CAIPHAS, and (as late as it was) then hee was examined and buffeted, and delivered over to the custody of those officers, from whom he received all those irruptions, and violences, the covering of his face, the spitting upon his face, the blasphemies of words, and the smartnesse of blowes which that Gospell mentions. In which compasse fell

Luce. 22. 24.

Math. 26. 40.

that *Gallicinium*, that crowing of the Cock which called up PETER to his repentance, how thou passedst all that time thou knowest. If thou didst any thing that needeth PETERS teares, and hast not shed them, let mee be thy Cocke, doe it now. Now thy Master (in the unworthiest of his Servants) looks backe upon thee, doe it now; Betimes, in the Morning, so soone as it was day, the Jewes held a Council in the High-Priests Hall, and agreed upon their Evidence against him, and then carryed him to PILATE, who was to bee his Iudge; diddest thou accuse thy selfe when thou wakedst this Morning, and wast thou content even with false accusations (that is) rather to suspect Aliens to have beene sinne, which were not, then to smother and iustifie such as were truly sinnes? Then thou spentst that houre in conformity to him: PILATE found no evidence against him, and therefore to ease himselfe, and to passe a Complement upon HEROD, Tetrarch of Galilee, who was at that time at Ierusalem, (because CHRIST being a Galilean, was of HERODS Jurisdiction) PILATE sent him to HEROD, and rather as a Mad-man then a Malefactor, HEROD remaunded him (with scorne) to PILATE to proceed against him; And this was about eight of the Clocke. Hast thou beene content to come to this Inquisition, this Examination, this agitation, this cribration, this pursuit of thy Conscience, to sift it to follow it from

from the *sinnes* of thy youth to thy *present sins*,
 from the *sinnes* of thy Bed, to the *sinnes* of thy
 Boord, and from the *substance* to the *circum-*
stance of thy *sinnes*: That's *time spent* like thy
 SAVIOURS. PILATE would have saved
 CHRIST, by using the *priviledge* of the day in
 his behalfe, because that day one Prisoner was
 to be delivered, but they choose BARRABAS, he
 would have saved him from death; by *satis-*
fying their fury, with inflicting other torments
 upon him, scourging and crowning with Thornes,
 and loading him with many scornfull and igno-
 minious contumelies; But they regarded him not,
 they pressed a Crucifying. Hast thou gone a-
 bout to redonne thy *sinne*, by Fasting, by Almes,
 by Disciplines and Mortifications? In way of
 satisfaction to the Justice of GOD: that will not
 serve, that's not the right way, we presse an ut-
 ter crucifying of that *sinne* that governes thee;
 and that conformes thee to CHRIST. Towards
 Noone PILATE gave Indgement, and they made
 such haste to Execucion, as that by Noone hee
 was upon the Crosse. There now hangs that
 sacred Body upon the Crosse, Rebaptized in his
 owne teares and sweat, and embalmed in his
 owne blood alive. There are those bowels of Com-
 passion, which are so conspicuous, so manife-
 sted, as that you may see them through his wounds.
 There those glorious Eyes grew faint in theyr
 light: so as the Sun ashamed to survive them,
 departed with his light too. And then that Sonne

of

of GOD, who was never from us, and yet had now come a new way unto us in assuming our nature, delivers that Soule (which was never out of his Fathers hands) by a New way, a voluntary Emission of it into his Fathers hands; For though to this GOD our LORD, belong'd these issues of death, so that considered in his owne contract, he must necessarily dye, yet at no breach or Battery, which they had made upon his sacred Body, issued his Soule, but emitted, He gave up the Ghost, and as GOD breathed a soule into the first ADAM, so this second ADAM breathed his Soule into GOD, into the hands of GOD.

There we leave you in that blessed Dependancy, to hang upon Him that hangs upon the Crosse, there bath in his teares, there sucks at his wounds, and lye downe in Peace in his Grave; till Hee vouchsafe you a Resurrection, and an Ascension into that Kingdome, which He hath prepared for you, with the inestimable price of his incorruptible
 Blood. AMEN.

FINIS.



AN
ELEGIE

ON
Doctor DONNE

Deane of PAULS.



O have liv'd eminent in a degree
Beyond our loftiest flights, that is,
Like thee;
Or e' have had so much merit is not
safe;

For such excesses find no Epitaph;
As common Graves we have Poeticke eyes
Can melt themselves in easie Elegies;
Each quill can drop his tributary verse,
And pin it, like the Hatchments to the Hearse.
But at thine, Poeme or Inscription
(Rich Soule of wit and language) we have none.
Indeed a silence doth that Tombe besit,
Where is no Herald left to blazon it.
Widdow'd invention justly doth forbear
To come abroad knowing thou art not there,

F

Late

Late her great Patron, whose Prerogative
 Maintain'd and cloth'd her so, as none alive
 Must now presume to keepe her as thy state,
 Though be the Indies for her dowry estate.
 Or else that awfull fire, which once did burne
 In thy cleere braine, now salne into thy urne,
 Lives there to fright rude Empericks from thence,
 Which might profane thee by their ignorance.
 Who ever writes of thee and in a stile
 Unworthy such a Theama, does but revile
 Thy pretious dust, and wake a learned spirit,
 Which might revenge his rapes upon thy merit.
 For all a low pitch'd fancy can devise,
 Will prove at best but hallow'd vanities.

Thou (like the dying Swan) did'st lately sing,
 Thy mournfull Dirge in audience of the King
 When pale lookes, and weak accents, of thy breath
 Presented so to life that pecke of death
 That it was fear'd and prophesied by all
 Thou thither cam'st to preach thy Funerall.

O! hadst thou in an Elegiack knell
 Rung out unto the world thine owne farewell
 And in thy high victorious numbers beat
 The solemn measures of thy griev'd retreat
 Thou might'st the Poets service have bene
 Aswell, as then thou didst prevent the Priest
 And never to the world beholding bee
 So much as for an Epitaph for thee
 I doe not like the office, nor is it fit
 Thou who did'st send our Kings such summes of wit
 Should'st be thus requit.

Shouldst now rebarrow from her bankrupt mine
That ore to bury thee, which once was thine :
Rather still leave us in thy debt, and know

(Exalted Soule) more glory 'tis to owe
Vnto thy hearse, which wee can neuer pay,
Then with embaysted coyn thyse rights defray.

Commit we then thee to thy selfe, nor blame
Our drooping loves, which thus to thy owne shame
Leave thee Executor : since but thy owne
No Pen could doe thee Iustice, nor Bayes crowne
Thy wast deserts, save that we nothing can
Depute to bee thy asbes Guardian.

So Jewellers no Art nor mettall trust,
To forme the Diamond, but the Diamonds dust.

THESE TWO SONNETS WERE WRITTEN BY THE SAME
POET AS THE FIRST TWO, AND ARE ALSO IN THE
MANUSCRIPT OF THE FIRST EDITION OF THE
WORK.

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AN
EPI TAPH
ON
Doctor DONNE.

I Cannot blame those men, that knew thee well,
Yet dare not helpe the world to ring thy knell
In tunefull Elegies. Ther's not language known
Fit for thy mention, but was first thy owne.
The Epitaphs thou writt'st, have so bereft
Our pens of wit, there's not one fancy left
Enough to weep thee, what henceforth we see
Of Art and Nature, must result from thee.
There may perchance some busie gathering friend
Steale from thine owne works, and that varied lend
(Which thou bestowd'st on others) to thy hearse;
And so thou shalt live still in thine owne verse.
He that will venture further, may commit
A pittied error, shew his zeale, not wit.
Fate hath done Mankind wrong; vertue may ayme
Reward of Conscience, never can of Fame,

Since

*Since her great trumpet's broke, could onely give
Faith to the world, command it to believe.*

*Hee then must write, that would define thy parts
Heere lyes the best Divinity, all the Arts.*

FINIS.



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